

# St. Peter & St. Paul Ukrainian Orthodox G.C. Church

220 Mansfield Blvd. (mailing: PO Box 835), Carnegie, PA 15106

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[www.orthodoxcarnegie.org](http://www.orthodoxcarnegie.org)

MARCH 3, 2019

## SUNDAY, MARCH 3<sup>RD</sup>

DIVINE LITURGY, 9:30 AM, TONE 7

SUNDAY OF THE LAST JUDGMNT

ST. LEO OF ROME

1 COR 8 : 8 – 9 : 2 ; LK 25 : 31-46

PARASTAS FOR MARY MAKITKA

## SATURDAY, MARCH 9<sup>TH</sup>

VESPERS 6:00 PM

## SUNDAY, MARCH 10<sup>TH</sup>

DIVINE LITURGY, 9:30 AM, TONE 8

CHEESEFARE SUNDAY, OF FORGIVENESS

ST. TARASIOS

ROM. 13: 11 – 14 : 4 ; MT 6 : 14 - 21

LITANY FOR NICHOLAS & PEARL PREGNAR

PARASTAS IN MEMORY OF SYLVIA ONUFREY

THIS WEEK'S BULLETIN IS SPONSORED BY:

IN HONOR OF THERESA "BABA" ZATEZALO ON HER 92ND  
BIRTHDAY FROM HER GRANDCHILDREN AND GREAT  
GRANDCHILDREN. MNOHAYA LITA!

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Editor: Michael Kapeluck

Bulletin Submissions are due by 8:00 am Thursday morning. Written submissions can be:

-hand delivered to the editor

-placed in the Bulletin envelope in the church vestibule.

-mailed to: 300 East Main Street, Carnegie, PA 15106

-e-mailed to: [kapeluck@verizon.net](mailto:kapeluck@verizon.net)

# We welcome you today

## **We would like to remind our visitors of the following;:**

- ❖ All people are encouraged to participate in the sacred services of our Church. We hope that you will be able to worship as well as have fellowship with us. Should you wish any information about the Orthodox Faith or this parish in particular, please see the rector or any member of the church. We are able to place you on our mailing list.
- ❖ Only Orthodox Christians may receive the Eucharist (Holy Communion) in the Orthodox Church. In like manner, Orthodox Christians may not receive the sacraments in a non-Orthodox Church. While we hope that one day all Christians will find unity and be able to approach the chalice of our Lord together, we observe the teachings of the Church that the Eucharist is a gift of unity and not a means of unity.

## **We remind our faithful and visitors of the following guidelines concerning the Holy Sacraments in the Orthodox Church.**

- ❖ Orthodox Christians are urged to receive Holy Communion frequently.
- ❖ Communicants should be at peace with others before approaching the chalice (Mt 5:23-24)
- ❖ Realize the importance of making a thorough examination of sins and transgressions against God, ourselves and others and having prayed for forgiveness before coming to Holy Communion.
- ❖ Frequent communicants should come to Holy Confession at least four times a year (during the four fasting periods of the year). and additionally when an examination of conscience reveals the necessity to do so in order to heal any sinful behavior.
- ❖ Communicants should fast from all foods and liquids from the evening before receiving Holy Communion.
- ❖ Communicants should read prayers in preparation for receiving Holy Communion.
- ❖ All Orthodox Christians must receive the sacraments at least once a year.
- ❖ Those who are late for Divine Liturgy ( after the reading of the Epistle and Gospel) should not approach the chalice.
- ❖ Those who are ill or who have special physical needs are exempt from the above guidelines.
- ❖ Infants and children (up to the age of seven) who are Orthodox Christians may receive Holy Communion and are exempt from the above guidelines.

**Thank you for gathering to worship with us today. Together we have glorified the One God, Father, Son and Holy Spirit. May we be brought closer to one another and closer to God by following the eternal teachings of our Lord.**

## **Нагадуємо нашнім гостям., що:**

ми заохочуємо всіх до участі у Священній Літургії в нашій Церкві; ми сподіваємося, що Ви зможете не лише молитися тут, але й стати членом нашої громади. Якщо Ви хочете отримати якусь додаткову інформацію про Православну віру, чи, зокрема, про нашу парафію, звертайтеся, будь ласка, до отця настоятеля чи до будь-кого із членів нашої парафії. Ми можемо внести вашу адресу до парафіяльного списку розсилки;

лише православні християни можуть отримати Євхаристію (Святе Причастя) у православної церкви і, відповідно, православні християни не можуть отримувати святого причастя у неправославної церкві Плекаючи надію на те, що у майбутньому всі християни досягнуть єдності і зможуть разом пити із чаші нашого Господа, ми дотримуємося вчення церкви про те, що Євхаристія - це дар єдності, а не засіб до єдності.

## **НАГАДУЄМО НАШИМ ВІРНИМ і ГОСТЯМ ПРО ПРАВИЛА, ЩО СТОСУЮТЬСЯ СВЯТОГО ПРИЧАСТЯ У ПРАВОСЛАВНІЙ ЦЕРКВІ:**

**ми** спонукаємо православних християн часто ходити до Святого Причастя;

**ті**, хто причащаються, повинні бути у мирі з іншими перш, нас підійти до євхаристичної чаші (Св.Матвії 5:23-24);

**перед** тим, як прийти на Святе Причастя, дуже важливо ретельно осмислити гріхи і порушення, які було вчинено проти Бога, нас самих та інших і помолитися за їх відпущення;

**тим**, хто часто причащається, слід приходити на святу сповідь принаймні чотири рази на рік (під час кожного із чотирьох щорічних постів);

**ті**, хто причащається, повинні з вечора перед прийняттям Святого Причастя, припинити вживання всякої їжі і напоїв;

**ті**, хто причащається, повинні шляхом молитов підготувати себе до прийняття причастя;

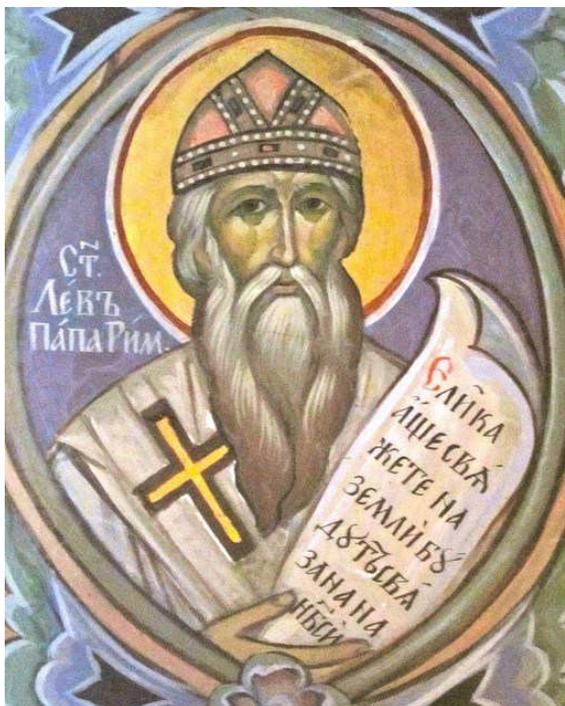
**всі** православні християни повинні, принаймні, раз на рік отримати Святе Причастя;

**ті**, хто спізнився на Божественну Літургію (пришов після того, як було прочитано Апостол і Євангеліє) не можуть підходити до чаші; **хворі**, і **ті**, хто має обмежені фізичні м'якшкості, звільняються від вище викладених вимог;

**немовлята** та діти до семи років, які належать до Православної християнської віри, можуть отримувати Святе Причастя і звільняються від вище викладених вимог;

**Дякуємо за те, що Ви прийшли помолитися з нами сьогодні у церкві Ісуса Христа. Разом з вами ми віддали славу Єдиному Господу, Отцеві, і Синові, і Духові Святому. Нехай дотримування вічного вчення нашого Господа наблизить нас один до одного Богу**

## ST. LEO THE GREAT, POPE OF ROME



### TROPARION TO ST. LEO - TONE 3

You were the Church's instrument  
in strengthening the teaching of true doctrine;  
you shone forth from the West like a sun dispelling the errors of the  
heretics.

Righteous Leo, entreat Christ God to grant us His great mercy.

### KONTAKION TO ST. LEO - TONE 3

Seated upon the throne of the priesthood, glorious Leo,  
you shut the mouths of the spiritual lions.  
With divinely inspired teachings of the honored Trinity,  
you shed the light of the knowledge of God up-on your flock.  
Therefore, you are glorified as a divine initiate of the grace of God.

Saint Leo I the Great, Pope of Rome (440-461), received a fine and diverse education, which opened for him the possibility of an excellent worldly career. He yearned for the spiritual life, however, and so he chose the path of becoming an archdeacon under holy Pope Sixtus III (432-440), after whose death St Leo was chosen as Bishop of Rome in September 440.

These were difficult times for the Church, when heretics assaulted Orthodoxy with their false teachings. St Leo combined pastoral solicitude and goodness with an unshakable firmness in the confession of the Faith. He was in particular one of the basic defenders of Orthodoxy against the heresies of Eutyches and Dioscorus, who taught that there was only one nature in the Lord Jesus Christ. He was also a defender against the heresy of Nestorius.

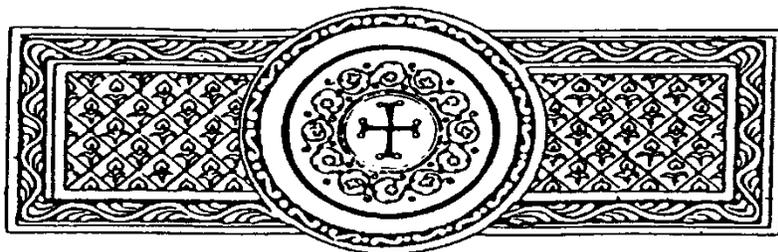
He exerted all his influence to put an end to the unrest by the heretics in the Church, and by his letters to the holy emperors Theodosius II (408-450) and Marcian (450-457), he actively promoted the convening of the Fourth Ecumenical Council, at Chalcedon in 451, to condemn the heresy of the Monophysites.

At the Council at Chalcedon, at which 630 bishops were present, a letter of St Leo to the deceased St Flavian, Patriarch of Constantinople (447-449) was read. St Flavian had suffered for Orthodoxy under the "Robber Council" of Ephesus in the year 449. In the letter of St Leo the Orthodox teaching about the two natures [the divine and the human] in the Lord Jesus Christ was set forth. All the bishops present at the Council were in agreement with this teaching, and so the heretics Eutyches and Dioscorus were excommunicated from the Church.

St Leo was also a defender of his country against the incursions of barbarians. In 452, by the persuasive power of his words, he stopped Attila the Hun from pillaging Italy. Again in the year 455, when the leader of the Vandals [a Germanic tribe], Henzerich, turned towards Rome, he persuaded him not to pillage the city, burn buildings, nor to spill blood.

He knew the time of his death beforehand, and he prepared himself, with forty days of fasting and prayer, to pass from this world into eternity. He died in the year 461 and was buried at Rome. His literary and theological legacy is comprised of 96 sermons and 143 letters, of which the best known is his Epistle to St Flavian.

[www.oca.org](http://www.oca.org)



# SUNDAY OF THE LAST JUDGMENT



## TROPARION TO THE RESURRECTION TONE 7

By Thy Cross, Thou didst destroy death! To the thief, Thou didst open Paradise! For the myrrh-bearers, Thou didst change weeping into joy! And Thou didst command Thy disciples, O Christ God, to proclaim that Thou art risen, granting the world great mercy

## TROPAR- TONE 1

When You, O God, shall come to earth with glory, all things shall tremble and the river of fire shall flow before Your judgment seat; the books shall be opened and the hidden things disclosed! Then deliver me from the unquenchable fire, and make me worthy to stand at Your right hand, righteous Judge!

## KONTAKION TO THE RESURRECTION TONE 7

The dominion of death can no longer hold men captive, for Christ descended, shattering and destroying its powers! Hell is bound, while the prophets rejoice and cry: the Savior has come to those in faith! Enter you faithful, into the Resurrection!

## PROKIMON

The Lord shall give strength unto His people; the Lord shall give His people the blessing of peace.

*Verse:* Bring unto the Lord, O ye sons of God, bring young rams unto the Lord.

Sunday of the Last Judgement-Meatfare

## Lesson from the First Epistle of Saint Paul to the Corinthians

(c. 8, v. 8-13; c. 9, v. 1-2)

Brethren, food cannot improve our standing in the sight of God. For if we eat, we are not better off, and if we do not eat, we are not worse off.

But you must take care that this right of yours does not become a stumbling-block to your weak brother. For if somebody sees you, who are enlightened, attending a dinner in a pagan temple, he may be led with his weak conscience to eat meat, offered in sacrifice to a pagan divinity.

Thus, through your superior knowledge you will bring spiritual ruin to your weak brother, for whom Christ has died. Now when you sin against your brethren and wound their weak consciences, you sin against Christ himself. Therefore, if my food makes my brother fall, I will never eat meat again. Thus, I will not become the cause of my brother's fall.

Am I not an Apostle? Am I not a free man? Have I not seen our Lord Jesus Christ? If I am not an Apostle to others, I am certainly an Apostle to you. For you are the best evidence of my Apostleship in the sight of the Lord.

## 1 ДО КОРИНТЯН 8:8-13

Але їжа не наблизить нас до Бога. Ми не стаємо ні кращими, якщо не їстимемо, ані гіршими, якщо їстимемо.

Та дивіться, щоб це знання ваше не привело до гріха тих, хто слабкий духом. Бо якщо той, хто повний сумління побачить вас, хто має ці знання, як ви їсте в бовванському храмі, то чи не захопить це його також з'їсти того м'яса, що запропоноване на пожертву бовванам? І через знання ваші знищено буде слабкого духом, вашого ж брата, за якого Христос помер! Отже, згрішивши проти своїх братів і вразивши їхнє кволе сумління, ви грішите проти Христа. Тож якщо їжа призводить брата чи сестру мою до гріха, то я ніколи більше не їстиму м'яса, щоб не привести їх до гріха!

Хіба я не вільна людина? Чи ж не апостол я? Хіба я не бачив Ісуса, Господа нашого? Чи не є ви творінням моїм у Господі? Навіть якщо я не апостол для інших, то все одно я апостол для вас. Ви ж є печаттю мого апостольства в Господі.

# The Gospel According to Saint Matthew

(c. 25, v. 31-46)

The Lord said: "When the Messiah comes in his glory with all his holy angels, then he will take his seat on his glorious throne, and all the nations will be gathered before him. Thereupon he will separate them as a shepherd separates the sheep from the goats, and he will place the sheep on his right hand and the goats on his left."

"Then the King will say to those on his right hand : 'Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you welcomed me; I was naked and you clothed me; I was sick and you visited me ; I was in prison and you came to see me.' "

"The righteous will answer him: 'Lord, when did we see you hungry, and give you food, or thirsty and give you drink ? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you sick or in prison and visit you?'"

"The King will reply to them: 'Verily I say to you, insofar as you did it to the least of these my brethren, you did it to me.' "

"Then he will say to those on his left hand: 'Depart from me, you cursed, into everlasting fire prepared for Satan and his devils. For I was hungry and you gave me no food; I was thirsty and you gave me no drink; I was a stranger and you did not welcome me; I was naked and you did not clothe me; I was sick and in prison and you did not visit me.' "

"They will also answer him: 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to you?' "

"He will reply to them: 'Verily I say to you, insofar as you did not do it to one of the least of these my brethren, you did not do it to me.' "

"So they will go away into everlasting punishment, and the righteous into everlasting life."



## Від Матвія 25:31-46

«Коли Син Людський прийде у Славі Своїй з усіма Ангелами Своїми, Він сяде на троні Своему величному. І тоді зберуться перед Ним усі народи, і Він розділить людей, як пастух відділяє овець від кіз у стаді своєму. Він збере овець праворуч від себе, а кіз — ліворуч. І тоді Цар промовить до тих, хто праворуч: „Прийдіть, благословенні Отцем Моїм і успадкуйте Царство, призначене вам від дня створення світу. Це вам нагорода, бо голодного Мене ви нагодували, а спраглого напоїли. Перехожому Мені дали притулок, нагого вдягнули, хворого доглядали, а коли Я був у в'язниці, ви прийшли провідати Мене”.

І тоді праведні запитають: „Господи, коли це ми бачили Тебе голодним і нагодували, а спраглого напоїли? Коли це було, щоб ми перехожому Тобі дали притулок, а нагого вдягнули? Коли ми бачили Тебе недужим, і коли це Ми приходили до Тебе у в'язницю?” Тоді Цар відповість їм: „Істинно кажу вам: все, що ви робили для когось із найменших братів Моїх, ви це робили для Мене”.

Тоді скаже Цар до тих, хто буде ліворуч від Нього: „Геть від Мене, ви, прокляті, геть у вогонь вічний, що приготований дияволу та його ангелам. Це вам покарання за те, що голодного Мене ви не нагодували, а спраглого не напоїли. Перехожому Мені не дали притулку, а нагому не дали ніякої одежини. Коли ж Я був хворий і у в'язниці, ви не подбали про Мене”.

І тоді вони у відповідь скажуть: „Господи, коли таке було, щоб ми Тебе бачили голодним чи спраглим, перехожим мандрівником чи нагим, хворим чи ув'язненим — і не допомогли Тобі?” А Він їм на те: „Істинно кажу вам: щоразу, коли ви відмовляли в допомозі одному з братів Моїх найменших, ви відмовляли й Мені”. І приймуть тоді всі несправедні вічну кару, а праведні — вічне життя».

# Prayer List

Heavenly Father, Who sent Your only-begotten Son, our Lord Jesus Christ, to be the Physician of our souls and bodies, Who came to heal sickness and infirmity, Who healed the paralytic, and brought back to life the daughter of Jairus, Who healed the woman who had been sick for twelve years by the her mere touch of the hem of your robe, visit and heal also your beloved servants:

Metropolitan Antony	Tetiana Kozak	Rose Zinski	Pamela Partridge	Reggie Warford
Fr. John Nakonachny	Jane Allred	Sarah Dorning	Sharon Welsh	Peter Zinski
PM Maryann Ozlanski	Pearl Homyrda	Kathryn Ostaffy	Jackson Janosek	James Horowitz
Stephen Sheptak	Max Rozum	Willie Haluszczak	Mark Host	Joe Leis
Elissa Lopez	Irene Palahunik	Mary Ellen Heitzman	Patty Valentino	Jennifer Marley
Dave Harrison	Sam Jarovich	Christopher	Olha Cherniavska	Rose Zalenchak
Tim Cromchak	Andrew Brennan	Jabrell	Angie Zatezalo	Helen Wilwert
Eva Stasko	Penny T.	Ann F.	Steven Smyczek	Joanne Klein
Patty Spotti	Steve Sivulich	Pat Dorning	Joe Smajda	Michael Klein
Shirley Neal	Deborah Schricker	Jack Schricker	Steve Wachnowsky	Lynda West

by the power and grace of Your Christ. Grant them the patience that comes from believing that You are always at work in our lives to bring good out of evil. Grant them strength of body, mind and soul. Raise them up from the bed of pain. Grant them full recovery. May they experience the same surge of healing power flow through their bodies ,as did the sick woman who touched your robe. For we, too, are touching your robe today, dear Lord, through this our prayer. We approach you with the same faith she did. Grant them the gift of health. For You alone are the source of healing and to You we offer glory, praise and thanksgiving in the name of the Father, Son and Holy Spirit.

Amen

## *Mnohaya Lita - Many Blessed Years*

### Names Days

March 3 James & Jane Allred

### Birthdays

March 4 Larry Trondle  
March 6 James Kiger  
March 7 Eva Stasko  
March 9 Theresa Zatezalo

### Feast Days of:

**Pray for our friends and relatives serving in the armed forces.**

Patrick Kluyber, Catherine Sheerin, Gregory Markiw, Metro Martin, Ethan Rock, Michael Hrishenko

### Pray for our Catechumens

### Pray for our parishioners in vocational studies

Deacon Cliff O'Neil, , Ethan Nix



- **HELP NEEDED!!** Pyrohi (pierogies) will be made tomorrow, Monday, March 4, and help is needed. People to make potato balls are needed around 9:00 am and **pinchers are especially needed** at around 9:30 am. Also, **dishwashers** are needed to wash trays and large pots beginning around Noon. Coffee and donuts are provided in the morning and lunch is provided. Please come and help if you are available. All should conclude by 2:30 pm.
- **"Talking to Teens about Gender Ideology"** by Theresa Farnan, PhD. What is Gender Ideology? What is the Catholic Response? Saturday, March 16 from 9:30 a.m. - 2:00 p.m. at Holy Trinity Ukrainian Catholic Church, 730 Washington Ave., Carnegie, PA 15106. All are welcome, but parental discretion is advised! This event is free, but advance registration is required by Sunday, March 10. To register, call: 412-279-4652 or email: [holytrinitycarnegie@gmail.com](mailto:holytrinitycarnegie@gmail.com)

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### February Coffee Hour Schedule

- March 10 Chris Mills, Justina Mills, Gabby Mills
- March 17 Pot Luck Lenten Lunch, Victor & Natalie Onufrey, Oksana Aleksandsrov
- March 24 Deacon Evan & Pani Alice
- March 31 Bonnie Reinhart, Theresa Zatezalo

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### KITCHEN WORKERS SCHEDULE

#### WINTER 2019

- Mar 4, Monday 7:30 am Potato Prep (100 lbs) plus 2 batches pyrohi (pierogies)
- Apr 1, Monday 7:30 am Potato Prep (100 lbs) plus 2 batches pyrohi (pierogis) (no orders)
- Apr 12, Friday 8:00 am Paska Baking

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### Pysanky Writing Schedule

- March 3 Parish Hall after coffee hour
- March 10 Parish Hall after coffee hour
- March 17 Parish Hall after coffee hour
- March 24 Parish Hall after coffee hour
- March 31 Kapeluck House
- April 7 Parish Hall after coffee hour

### **Pysanky Night Dinner Party**

**Please Join us for a fun evening of**

**Pysanky making and fellowship!**

Dinner will be served; Pysanky dyes and candles are provided, as well as a limited number a kitskas and beeswax. Don't worry if you have never made pysanky; join us and learn how!

Where: The Turicik's House

32 South Vireo Drive

Mckees Rocks, PA 15136

When:

Tuesday, Mar 5

Tuesday, Mar 26

RSVP: 1 day before each event- Natalie Turicik 412-498-9995

## SECRET LENTEN PRAYER PAL

The Sr. UOL Chapter will once again sponsor the special Lenten Prayer Pals as they have done over the past several years. As a reminder, the idea of the secret prayer pal is to remember the needs of others by offering prayers for them during the Holy Season of Lent; not only to concentrate on your attempts at making your own life better, but to also remember someone else through the act of prayer.



To join the group, please see Sue Leis during Coffee Hour over the next couple of weeks and ask to have your name included on the list. On **Sunday, March 10, 2019**, (during Coffee Hour) all participants will draw the name and not tell your prayer pal that you are praying for them, this is to be done privately. On **Pascha, April 28, 2019**, you are to greet your Prayer Pal with a pysanka or some small token (ex. icon card, Easter card, small flower) and the traditional greeting of "Christ Is Risen," letting them know that you were their secret Prayer Pal. Please make sure that you identify yourself to your Lenten Prayer Pal on Easter Sunday. In the past we have had people not do so. How much does this cost? Only a little bit of time; a small effort; and a nominal cost for the small token that you hand your Prayer Pal on Easter Sunday. Easy??? Definitely!!! Rewarding??? Extremely!!! It doesn't get much better than this. In this troubled world that we live in, who doesn't need a little extra prayer in their life? Remember, the best gift is the gift of constant prayer~and we could all use more of it!

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## SEMINARIANS PLUS CLUB

Our Senior UOL chapter has begun a new program this year. We have decided to have an outreach program to our Seminarians, our College Students, and our Military personnel. About four or five times a year, we will send these "Club" members a care package to brighten their day from our UOL chapter.

Because all nine of our Seminarians are from Ukraine and are so very far from home, our outreach to them is a little more involved. We

would like to have individuals or families "adopt" one of them for the year. They are far from home and their families, so they would really appreciate the surprises from time to time. It would be great to acknowledge their birthday, name day, holidays throughout the year. It could be a card, a little box of goodies, gift cards to local places, etc.

With Great Lent approaching, this would be a wonderful way of seeing Great Lent as opportunity, not as an imposition. There's more to Great Lent than avoiding certain foods—there are opportunities for prayer and charitable works that round out the fast. By praying for, and putting the needs of our Seminarians first, we can continue to grow in our faith. Please see Sue Leis after church if you are interested in our project. You do not need to belong to the UOL to participate. We welcome everyone to join us in our endeavors! If you can't take on the responsibility of "adopting" a Seminarian, but still wish to contribute somehow, we will periodically ask for specific donations to help out. In the future, we may ask for board games, movies, gift cards to different restaurants, etc. Please think about ways that you can help us to make this a success. Thanks for your support!

# Fasting to Serve Christ in “The Least of These”: Homily for the Sunday of the Last Judgement (Meat Fare Sunday) in the Orthodox Church

Fr. Philip LeMasters



Today we continue to prepare to follow our Lord to His cross and empty tomb at Pascha. Great Lent begins a week from tomorrow, and it is time for each of us to get ready to embrace the spiritual disciplines of the season in a way appropriate to our spiritual strength and life circumstances. Since fasting from rich food and giving generously to the needy are characteristic practices of Lent, the Church directs our attention today to passages of Scripture that place them in their proper context.

When St. Paul wrote to the confused Gentile Christians of Corinth, he had to remind his audience of former idol worshipers to restrain their liberty in what they ate for the sake of their weaker brothers and sisters in Christ. Pagan temples were a good source of cheap barbeque in Corinth, and some new converts might be led back to paganism by the sight of a fellow believer eating meat that had been sacrificed to a false god. St. Paul warned that scandalizing someone in that way was a sin against the Lord and wrote that “if food is a cause of my brother’s falling, I will never eat meat, lest I cause my brother to fall.” Notice that the problem was not with the food itself, but with how eating it might harm someone else. He called the Corinthians to limit their freedom for the sake of others.

As we prepare to give up eating meat after today until Pascha, we must keep squarely in mind that there is nothing intrinsically wrong with any kind of food. The problem is not with what is on the menu, but with how we use food in ways that weaken us spiritually. Remember that, in the biblical narrative, humanity’s estrangement from God is first manifested in relation to food. Our unruly appetite is a prime example of our enslavement to our own desires, of our addiction to getting what we want when and how we want it. That is a form of idolatry as dangerous as that which threatened the faithfulness of the Corinthians. It may even be more dangerous because it is so subtle, as few people today think of their eating habits as being spiritually significant.

Especially in a society where food is plentiful and relatively cheap, it is so easy to get in the habit of eating in a self-centered, indulgent way that is not healthy spiritually or physically. The more deeply ingrained the habit of satisfying our taste buds and stomachs becomes, the weaker we become in our ability to resist other self-centered, indulgent desires. That makes it harder to put the needs of others before our own or to control what we say or do for the sake of others. We do not fast in Lent because some foods are unholy, but in order to learn to redirect our deepest desires to God. Our fulfillment is in Him, not our bellies. Since every human being bears His image and likeness, we should fast in a way that strengthens us in our ability to serve Him in our neighbors, especially those we are inclined to overlook and disregard. Not only is fasting a powerful tool for the healing of self-centered desire, it will also save us some money on our grocery bill that we can then give to the poor.

The Lord makes the connection between our spiritual health and generosity to our needy neighbors quite clear in His parable of the Last Judgement. The ultimate standard of eternal destiny here is how people treated Him in the hungry, the thirsty, the naked, the stranger, the sick, and the prisoner. Neither those on His right nor on His left had any idea of the spiritual significance of their actions, but His identification with “the least of these My brethren” is so real that whatever they did, or did not do, to the miserable people they encountered throughout their lives, they did or did not do, to Him.

Hunger, thirst, disease, crime, and all other forms of human misery as we know them in our world of corruption are symptoms of our estrangement from God. Instead of living as those made in His image and likeness, we have all followed in the way of the first Adam in prideful, self-centered indulgence. That is why we are inclined to obsess about fulfilling our own desires while ignoring the basic needs of our neighbors. The habit of stuffing ourselves with rich food weakens our ability to put others before ourselves in any area of

life. If we want to become those who serve Christ “in the least of these,” we must learn that our lives—including our money, time, and energy—do not amount to a grand offering to ourselves. No, we must learn to refuse to gratify many of our inclinations so that we will be able to offer ourselves in holiness to the Lord Who is present in our suffering neighbors.

Unfortunately, we are usually so weakened by our self-centered desires that we do not treat other people with the dignity of living icons of the Savior. The problem is not that we fail to work out in our minds that Christ is present to us in a particular person, but that we lack the spiritual strength necessary to serve them as we should. This is the same kind of weakness that we experience before our favorite foods and beverages; before we know it, we have consumed too much. It is the same kind of weakness that we have when we are angry and find it virtually impossible not to lash out. It is the same kind of weakness that makes it so easy to choose just about anything over prayer. The problem is not with our ideas about what is true, but with our souls.

Lent hits us where we live and there is much in us that does not like that. But what path other than that of self-denial will enable us to follow Christ to the cross and to embrace the joy of His resurrection as the fulfillment of our existence? If we do not learn to deny ourselves in humility as we serve our neighbors each day, then how can we truly claim to be united with Christ, Who offered Himself for the salvation of the world? If we are in Him, His sacrificial love must become characteristic of us in how we live the point that we may say with St. Paul “It is no longer I who live, but Christ Who lives in me.” (Gal. 2: 20)

Even as we fast in a way appropriate to our spiritual maturity and life circumstances, we should think of serving “the least of these” in the same way. To give up because we cannot meet our imagined ideal of perfection is simply an excuse not to pursue the healing of our souls. We can all pray for those who suffer, provide friendship and support to someone who is lonely and troubled, and treat neighbors with love. We can all become a blessing to someone who needs us. We can all restrain our self-indulgence in order to grow in generosity. Instead of doubting the significance of what we can do, we must remember that the Lord accepts even the small offerings we are able to make in humility and blesses them to serve His Kingdom abundantly.

Remember also that we will never gain the strength to serve the Lord faithfully in people who are not close to us if we have not learned how to serve Him in those who are close to us, especially our spouses, children, and family members. The opportunities for finding healing from self-centeredness are unlimited in the common life of man and woman together with their children and extended families. That is why brides and grooms are crowned for martyrdom in the Orthodox wedding ceremony. If we are not sacrificing ourselves out of love for those with whom we are “one flesh,” how will we ever be able to do that for others? Regardless of marital status, most of us do not have to look far for opportunities to serve Christ in those we know quite well.

The same is true of our life together in the Body of Christ, for we are all “one flesh” in Him. Doing what we can to bear one another’s burdens and to provide relief of whatever kind for the problems that we face is how we serve the Lord together. For all our challenges, this little parish has embodied His love in powerful ways both for our members and complete strangers. If we serve Christ faithfully in His Body the Church even in what seem like the small ways that are available to us, we will advance in dying to our illusions of self-centered individuality and embrace more fully our true identity as members of Him and one another.

Let us fast this Lent in ways that will free us from bondage to the self-centeredness that causes so much human misery and keeps us from serving our Savior in “the least of these.” Let us serve one another in the life of this parish and in our families in ways that prepare us to enter a Kingdom in which “the last shall be first, and the first last.” (Mark 20:16) Let us never forget that what we do, or do not do, to the people we are inclined to ignore, we do to the Lord Himself. Let us repent by gaining the spiritual strength to reorient our lives to serving Christ in all those who bear His image and likeness. That is how we, by God’s grace, may have good hope of entering into the Kingdom of Heaven.

<https://blogs.ancientfaith.com/easternchristianinsights/2018/02/11/fasting-serve-christ-least-homily-sunday-last-judgement-meat-fare-sunday-orthodox-church/>



# Spaghetti Dinner Fundraiser

In support of  
Charest Family Summer  
Hosting



## Where & When

Saturday  
March 16, 2019  
4pm to 7:30 pm

St. Peter & St. Paul  
Ukrainian Orthodox Church  
220 Mansfield Blvd  
Carnegie, PA



## Menu

Spaghetti, Marinara Sauce,  
Clam Sauce, Salad,  
Bread, Beverage

GLUTEN FREE MENU  
AVAILABLE

## Donation

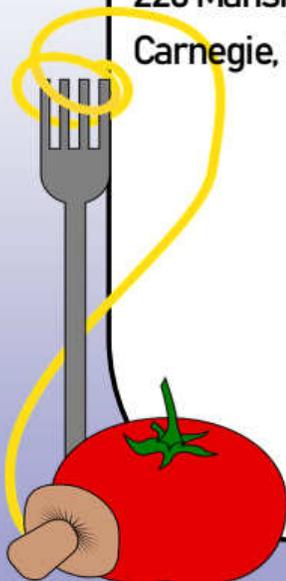
Free Will Offering Basket

## Additional Information

orthodoxcarnegie@gmail.com  
www.orthodoxcarnegie.org  
412-276-9718  
[https://www.facebook.com/  
events/917733415280538/](https://www.facebook.com/events/917733415280538/)

## Events

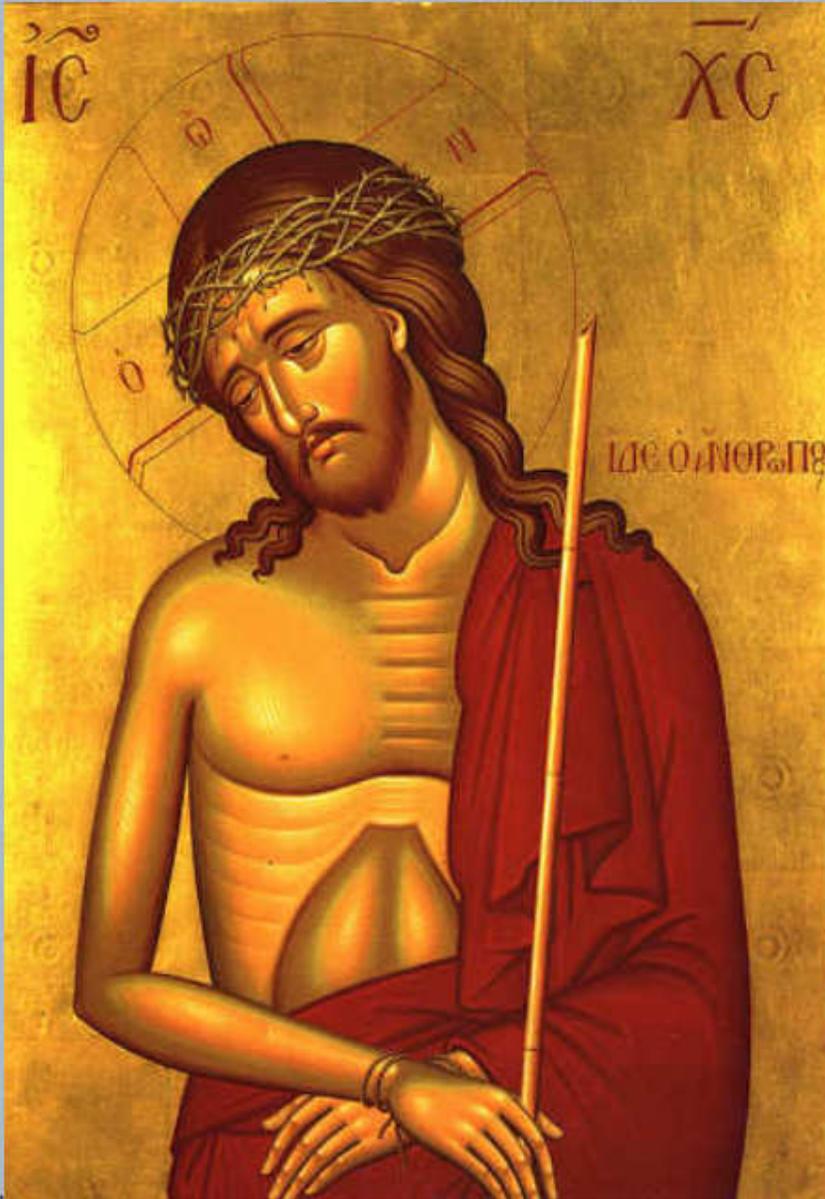
Dessert Bake Sale  
Raffles  
And more.....



Updated: 2.18.19

# *Holy Trinity Ukrainian Catholic Church Parish Mission*

## *Evangelization and Catechetics*



### **Thursday, March 7, 2019**

7:00 – 8:00pm: Liturgy of Presanctified Gifts

8:00 – 8:30pm: Introductory Conference

### **Friday, March 8, 2019**

7:00 – 8:00pm: Liturgy of Presanctified Gifts

8:00 – 8:30pm: Second Conference

### **Saturday, March 9, 2019**

12:30 – 1:30pm: Closing Conference

1:30 to 2:00pm: Akathist

### **Speaker: Father Paul Abernathy**

- Pastor of St. Moses the Black Orthodox Mission in Pittsburgh's Hill District
- Director of FOCUS Pittsburgh

**Donations:** Underwear & Socks of all sizes for male/female are being collected for FOCUS Mission



*Address: 726 Washington Avenue  
Carnegie, PA 15106*

*For more Information, contact parish office at:  
412-279-4652 or [holytrinitycarnegie@gmail.com](mailto:holytrinitycarnegie@gmail.com)*



THE PERSECUTION OF  
CHRISTIANS

## India: Maoists behead Christian father of five

February 23, 2019

The savagery and inhumanity of the persecution of Christians worldwide is epitomized by this story. The victim's six-year-old son witnessed his abduction, and is now left fatherless. Each account of Christian persecution we report here is a human story, often involving wives and children and families left bereft and grieving. In India, these stories of loss and devastation are all too often exacerbated by the indifference of authorities. The Order of Saint Andrew the Apostle, Archons of the Ecumenical Patriarchate, calls upon the government of India to move swiftly and decisively against the groups that are persecuting Christians.



“Christian father of five beheaded in Odisha, India by Maoist Naxalites,” [Barnabas Fund](#), February 20, 2019:

A Christian father of five was beheaded on 11 February in Odisha (formerly Orissa) state, eastern India, because of his Christian faith.

Anant Ram Gand, 40, became a Christian nine months ago. His recent baptism had angered locals in Raigarh Tehsil village, Nabarangapur district, according to local Christian leader Shibu Thomas. Reportedly, the execution-style murder was carried out by Maoist Naxalites at the behest of local extremists.

Anant's 6-year-old son witnessed his father being dragged out of their home by three men on the day he was killed. The terrified boy ran after his father crying and was told by the three assailants not to follow. Anant's wife and four young daughters were not at home at the time of the abduction.

Anant's body and severed head were later found on a nearby road.

“I ask the prime minister and the governors to speak clearly against persecution of Christians,” said Thomas. “The Christians of the villages live in fear.”

Naxalites are communist guerrilla groups in India. The Indian military is targeting them in remote tribal areas, and Christians are often “caught in the crossfire”. Naxalites killed Pastor Gurusurthy Madi in August 2015 in Malkangiri district, Odisha, because he would not hand over a fellow Christian pastor who had previously been a Naxalite.

[https://www.christianpersecution.com/india/india-maoists-behead-christian-father-of-five/?utm\\_source=Archons&utm\\_campaign=463d602a06-Mailchimp+Persecution+News+RSS+Campaigns&utm\\_medium=email&utm\\_term=0\\_7e7094beea-463d602a06-216982301](https://www.christianpersecution.com/india/india-maoists-behead-christian-father-of-five/?utm_source=Archons&utm_campaign=463d602a06-Mailchimp+Persecution+News+RSS+Campaigns&utm_medium=email&utm_term=0_7e7094beea-463d602a06-216982301)

## Calendar of Events

March 30	UOL Pan-Orthodox Lenten Retreat
April 6	Annual Pysanky Workshop
April 14	52 <sup>nd</sup> Annual Pysanky Sale
Aug 30-Sept 2	ASC Family Fest

## Parish Weekly Schedule

Monday

### **Kyiv Ukrainian Dance Ensemble & School**

Rehearsals begin every Monday at 6:00 pm. Classes for all ages.  
For more info call Director Natalie Kapeluck or just stop down any Monday.

Thursday Morning

### **Senior Coffee Hour**

*You're invited* to our FREE coffee and donuts, and sometime pancakes, French toast or waffles every Thursday from 10:00 AM to 11:30 . . .or whenever it's over. At the parish hall. **YOU ARE NOT PERMITTED TO BRING ANYTHING!!!**

However, bring a Friend!!! Need A Ride, Call: Steve Sivulich, (Hall Phone: 412-276-9718) SPONSORED BY:

Sts. Peter & Paul Kitchen Workers

3<sup>rd</sup> Sunday of the Month

### **St John & Martin's Closet**

Clothing for men, women and children. Bedding & towels

Trade something old for something new, leave a donation. or just take what you need.

Donations of clean, gently used or new clothing/bedding accepted when the closet door is open. all 276-9718 to schedule a donation. C

**BULLETIN SPONSOR DATES**

March 3 \_\_\_\_\_  
March 10\_\_\_\_Sponsored  
March 17 \_\_\_\_\_  
March 24 \_\_\_\_\_  
March 31 \_\_\_\_\_

April 7 \_\_\_\_\_  
April 14 \_\_\_\_\_  
April 21 \_\_\_\_\_  
April 28 \_\_\_\_\_

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**BULLETIN SPONSOR FORM**

Sponsor \_\_\_\_\_  
In Honor of \_\_\_\_\_  
In Memory of \_\_\_\_\_  
Date of Bulletin you wish to sponsor \_\_\_\_\_  
Donation (\$20. minimum suggested) \_\_\_\_\_  
(Please make checks payable to "Sr. UOL Chapter") \_\_\_\_\_



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SS. Peter & Paul  
Ukrainian Orthodox Church  
PO Box 835  
Carnegie, PA 15106

**RETURN SERVICE REQUESTED**